"visitor" the host. For example, the Feast of Elijah, Mar Gywa, (July 31) passed without much remark. It was said that many people often went on this day to Beblon's of whose church Mar Gywa is the patron saint, but this activity was not observed. At Ghazzeya, there is a man who every year summons the priest to help him "catch" the Feast of the Forty Martyrs (*'id al-arba'in shahada*), March 9. It may be that all twenty of the Church's feast days are given special recognition in al-Qaryā, if not in each of its individual villages.

The most important part of the religious year is unquestionably Easter, "the Great Feast" (*'id al-kabir*), preceded by Lent which is the longest of the seven seasons that periods enjoined by the Church. Orthodox Lent forbids the eating of meat, eggs, cheese, and milk. Lent is preceded by a week (*marfa'*) during which meat is eaten every day, which is not the ordinary practice. The Thursday of *marfa'* is known as *al-khamis as-sakin*—"Drunken Thursday." On this day liquor consumption is expected and excused.

The first week in Lent, following *marfa'*, is *ḥal'a al-kayyal*, "the week of whiteness." Eating meat is strictly forbidden. Only "white" things—eggs, fishes, and cheese are supposed to be eaten. The following week, *ḥoss* and meat are forbidden until Easter. Until Easter, no one is supposed to eat breakfast; many abstain from coffee and even drinking water in the morning. It was stated, however, that many people do not adhere absolutely to Lent regulations, and there is considerable variation in this aspect of religious behavior.

On Palm Sunday (*aḥd-sha'wine*) palm fronds are prepared by the head of every household in which there is a child under seven years of age. Once a little child has had this done for him, it is not done for him again. The fronds are hung with cakes and candles, and placed in the middle of the church. After mass, the people go outside with the fronds and gather around the priest for a further blessing. Then everyone makes on the fronds and pulls off all the candles. Between Palm Sunday and Good Friday there are evening prayers every day in the church.

On Good Friday (*al-jom'a al-mu'dhi*) everyone goes to church, even those who are in mourning, since it is a sad occasion. Moreover, do not ordinarily go to regular mass not to mass on Easter. It was said that even members of a year's mourning or more may not go to mass at all—except on Good Friday. If there is no priest in any of the other Qaryā villages, the people there come to Mezraḥ for the service.

The Good Friday mass was attended by at least two hundred persons. It is featured by the placing of a table (*mwa'id*) in the center of the church. This is used as ordinary funerals for holding the coffin. Each house prepares a crown of flowers and candles which is placed on the *mwa'id*. Towards the end of the mass, the *mwa'id* is held high by two to six men who pass under the door. All the people pass underneath it, out the door, and enter through the second door again.

On Easter eve of the year of this study, a special party for the adolescents